AKHLAK-I MUHSINI

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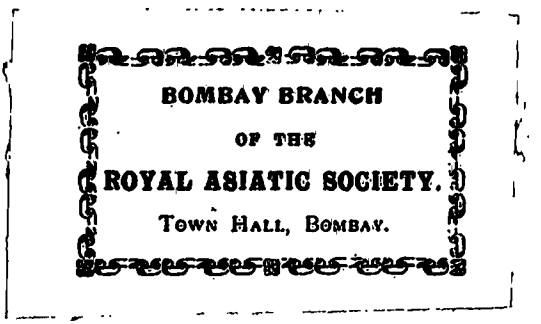


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# AKHLĀḲ-I MUḤSINĪ,

OR

## THE MORALS OF THE BENEFICENT,

LITERALLY TRANSLATED FROM THE PERSIAN

OF

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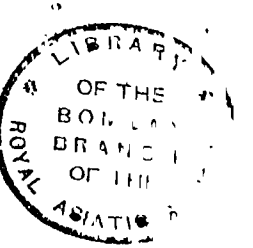
HUSAIN VĀIZ KĀSHIFĪ,

INTO ENGLISH,




BY

THE LATE REV. H. G. KEENE,

SOMETIME PROFESSOR OF THE ORIENTAL LANGUAGES AT HAILEYBURY COLLEGE.

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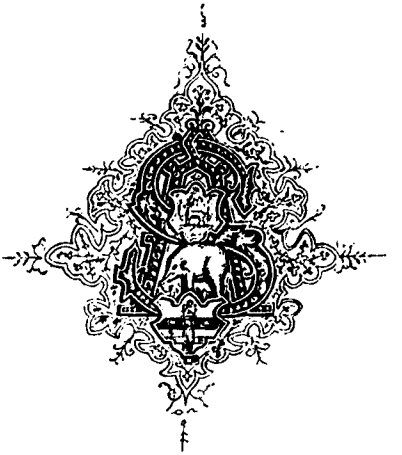

PRINTER, HERTFORD.

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TO THE

## STUDENTS OF THE EAST INDIA COLLEGE.

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GENTLEMEN,

I HAD the satisfaction for several years to serve as a Professor in your College. I wish I could think that my usefulness was equal to my earnest desire for the prosperity of our Indian possessions; the welfare of the natives; and the health and happiness of those who are called, by Providence, to the important duty of governing those ancient and interesting nations.

At the request of the Students, I translated part of the AKHLĀK-I MUHSINĪ, and a portion of the ANVĀR-I SUHELĪ, to help them in learning Persian.

Permit me thus to offer them to your use; partly that I may make this public avowal of the deep interest I shall always feel in the prosperity of the College; and partly that I may indulge the hope of not being forgotten among you.

I have the honour to be,

GENTLEMEN,

In great truth,

Your earnest well-wisher,

H. G. KEENE.

# AKHLĀK-I MUḤSINĪ;

## OR, MORALS OF THE BENEFICENT.

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IN THE NAME OF GOD, THE MERCIFUL, THE CLEMENT.

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### CHAPTER I.—ON DEVOTION.

And that is the serving God Almighty, by performing his commandments and the positive duties; and abstaining from hateful and forbidden things; by bowing the neck to the injunctions and prohibitions of God, and walking in the ordinances of His Eminence the Shelter of Prophecy. And it is certain that the worship of Almighty God is in this world a cause of happiness, and a means of salvation and glory in the next.

> The fund of earthly happiness is devotion:
> The ornament of future glory is devotion.

It is, therefore, right, that a King should adorn the page of his affairs with the writing of devotion, in order that the Supreme Lord may give him all that is suitable and profitable both here, and in the world to come; and he should consider obedience to God to be incumbent upon him in

proportion to his authority. By day—he should occupy himself in the affairs of mankind; and by night—in his own concerns.

They have related that His Eminence Martazā Alī, (The Lord be well pleased with him!) in the time of his Succession, used to be engaged all day, in settling the weighty affairs of the people, and would be occupied all night, in devotion and submission to the Creator. They said to him, "Why, O Prince! dost thou entail all this trouble on thyself? neither is there any rest by day, nor any repose by night." He replied, saying, "If I should rest by day, public business would go to ruin; and if I should take repose by night, my own state will be wretched in the Day of Judgment: and, therefore, I attend to public concerns by day; and devote myself to the service of God by night."

One of the Sovereigns of Hirāt besought Shāh Sanjān, (May that which is hidden of him be sanctified!) to give him some piece of advice. The Shāh said: "If you wish for safety here, and glory hereafter, pour forth continually the complaint of your misery by night, in the presence of God; and turn constantly by day, in your palace to the cries of the wretched."

Since the servants of God are all obedient to thee,
Do thou also perform thy service, and obey the Lord:
The King who hath bound up his loins in the service of God;
Mankind likewise gird themselves for his service.

And since the inclination of the people follows the inclination of the King; (for "The people are of the faith of their Princes;") it follows that, whenever a King is disposed to obedience and devotion, the people also are zealous and willing in the same matter; and the blessings which follow their devotions, moreover, attach to his life and fortune.

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## CHAPTER II.—ON SINCERITY.

This is the purifying our conduct from deceit and selfishness, and all other weaknesses; and ordering our thoughts aright towards God, Holy and Glorious.* It is, therefore, necessary that in every affair which a man undertakes, his object should be—the pleasure of God Almighty; and that he should not allow his own passions to interfere: for lustful purposes corrupt righteous deeds.

It is related that one of the Successors (Caliphs) ordered a certain fellow to be taken to the place of execution, where they were flogging him; and the man under the circumstances of such a condition called out insolently and abused the Caliph. The Caliph ordered them to take

* This couplet is omitted, as derogatory to the honour of a name which no Christian should pronounce but with reverence.

off their hands from him, and to set him free. One of the chief officers of the Court of the Succession put this question: "Upon an occasion when the chastisement of this insolent shameless fellow should have been greater, what was the motive for forgiving him and setting him free?" The Caliph said: "I was chastising him for the sake of God; but when he used improper language to me, my temper was changed and worked upon, and came close upon revenge; and I did not wish to let my own passions interfere in what is the work of the Almighty; for such a case would be far from a spirit of sincerity. And the man whose conduct is mixed up with selfish motives, is far removed and cut off from the glory of a heavenly reward."

My wrath kindled at his words;
The work of the Lord was mingled with self-interest:
When the tempter of passion appeared,
The feeling of sincerity was not left in it.
The proceeding which is not replete with sincerity,
Is one which it would be better to abandon.

## CHAPTER III.—ON PRAYER.

THIS is the spreading out of our necessities at the Court of God, and seeking the fulfilment of our wishes from His endless bounty and abundance. And every potentate who holds the key of prayer, doubtless, according to the promise, "Pray to me, and I will give ear unto you,"—the gate of acceptance shall be opened to him. Now Prayer is either for attaining some advantage, or getting rid of some evil; and princes have no exemption from either of these two forms of prayer. The first, or the gaining of things profitable, such as the good order of his dominions, and the stability of his power, is what he should beg for, with cries and supplication, from the Majesty of Him who is abundant and performeth all things; that he may be established in tranquillity on the throne of power.

That man may sit on the throne of pleasure according to his desire,
Who hath opened for his heart a path of supplication.

And the second, or the removal of difficulties and evils, such as the sudden assault of a foe, or the superior force of an enemy, or any other misfortune, as bodily pains and diseases; which things are not to be got rid-of without lamentation, and weeping, and crying, and prayer: As the

eminent Mūlavī Rūmī (His hidden state be sanctified!) has expressed it in his Masnawī:

O thou who thinkest to redeem thy life from evil;
Bring down thy soul to lamentation;
Go on lamenting, that thou mayest become joyful;
Weep, that at length thou mayst be of a smiling countenance:
For this lamentation hath great value with God;
And the value which sorrow hath there, where else hath it such?
Happy the eye that weeps for him;
Noble the heart that burns for him:
In the end, all our weeping shall be turned to smiles:
The man who considers the end is a blessed servant.

It is said in Histories of the Prophet, that the prayer of a just King is accepted; and that each arrow of prayer which a Prince, whose emblem is justice, places on the bow of possibility, and shoots with the right aim of sincerity, shall, without doubt, reach the target of consent, and the mark of acceptance.

They say that in a certain city, within the Territories of the Faith, the raiń fell for several days and nights together, in such quantity that the common concerns of life were made difficult, and the usual roads of communication were stopped up. Their habitations looked desolate, and dread fell upon the hearts of high and low. Many of the astrologers said, that "it is easy to foretell, from the heavenly aspects, that the whole city will be laid waste by an excess of water." Men lost all attachment to home, and grief and consternation fell upon their

hearts. When matters were come to this extremity, and the power of endurance was bowed down, they had recourse to the king, who was a just man, and of unsullied conduct. He consoled the people; and retiring into a private place, bent his face to the earth in supplication, and said: "O Lord God! all the people are of one mind as to the destruction of this city: but Thou art able to shew the folly of their thoughts, and to shew forth the signs of Thy power by disappointing their imaginations." And at that moment the rain ceased, and the sun broke forth: which is a clear proof, that when a king is sincere in his reliance upon God, and has right feelings towards his people, every prayer that he puts up, in his own behalf or theirs, is endued with the glory of divine favour.

That King who, from motives of kindness,
Placed the crown of sovereignty on thy head;
Whatever thou desirest, ask of Him,
For he shall give thee all that thou dost ask of Him.

## CHAPTER IV.—ON THANKSGIVING,

WHICH is thanks and praise to the bounteous Lord for all His bounties. And since the gift of royal power is the greatest of all gifts, every sovereign ought to be constant in gratitude and thanksgiving for such a gift. And thanksgiving may be either in the heart, or on the tongue, or by the members and limbs of the body. Now thanksgiving in the heart consists in acknowledging the true Giver of all good things, and in feeling that every blessing which reaches us, comes from His endless bounty and His boundless love. Thanksgiving on the tongue is made by constantly remembering God in expressions of gratitude; and in frequently uttering the sentence, "Praise be to God:" for the repetition of these words is the fulfilment of gratitude for blessings. And thanksgiving by the limbs is shewn by using the faculty of each particular blessing in the service of Him who gave it; and by employing each member of the body in that kind of service which is peculiar to such member. For example: The service of the eye is to behold with reverence the works of creation; to look up with emulation to the wise and the virtuous; and to regard the helpless and oppressed with compassion. The service of the ear is to listen to the word of God and the traditions of the prophetic Personage (Blessings and

peace be upon him), and the Histories of the great men of our religion, and the advice and instructions of reverend men and such as possess a knowledge of the truth. The service of the hand is bounty to the poor and needy. And the service of the foot is going to mosques and places of prayer, and the shrines of saints; and seeking out those who are sincere in their profession of poverty; and going to visit those who, having no wordly desires, have retired to the desert. And so of all the rest. And since, according to the text,—"*Because ye have given* me *thanks, I will surely give* you *increase*:"—thanksgiving produces further blessings; the Almighty will add to the dominions and wealth, and to the rank and glory of the king.

Thanksgiving leads to the city of happiness;
Whoever gives thanks shall obtain more.

It is related that Sultan Sanjár was passing along, when one who was dressed in a patched garment, standing in the way, saluted him: the Sultan, who was repeating something, just gave a nod of the head, but did not say any thing in reply. The Dervise said to him: "To salute another is a ceremony which we have from the Prophet; but to return an answer to such greeting is a positive duty ordained of God: *I* performed the ceremony; why hast *thou* neglected the positive duty?" The Sultan, out of a principle of justice, and from the strictness of his faith, pulled the bridle, and, beginning to apologise, said: "I was busy, O Dervise! in giving thanks,

and so neglected to answer thy salutation." The Dervise asked to whom he was giving thanks: and he answered, "To God the Supreme Dispenser of good: for every blessing is a gift from Him, and every benefit is of his sending.

From the moon to the fish; from heaven to earth;
Each atom is overwhelmed in His bounties."

The Dervise asked him how he was giving thanks: he said, "By the words, '*Praise be to God, the Lord of all worlds.*' For thanks for every kind of blessing are comprehended in this expression." The Dervise said, "Thou dost not know, O Prince! the way of thanksgiving; nor dost thou fulfil the duty of gratitude. Thy thanks should be according to the extent of Divine bounty; and should keep pace with the gifts of the Eternal. Now the lot of prosperity is fallen upon thee; and days of pomp surround thee. Thanksgiving then does not consist in letting the melodious nightingale of the tongue warble for a moment on the rose-bush of Praise to God;—and no more. The thanksgiving of Princes, to find acceptance in the presence of the King of Kings, or to reach the height of: "*He who is grateful is deserving of further blessings*," should be such, that thou shouldest set forth some suitable form of thanksgiving for all that thou mayest possess." The Prince besought the holy man to instruct him on this point: and the Dervise replied, "Gratitude for Sovereignty, consists in justice towards all creatures, and beneficence to the whole of mankind: for width of dominion, and great extent of sway, it should be shown in

not coveting the possessions of the people; and for the free exercise of power, there should be regard shewn for the rights of those who are under that authority. For high good fortune and great prosperity, let gratitude be shewn in pity towards those who are fallen into the lowest misery and distress: and for an abundant treasury, let oblations and benefactions be appointed for those who deserve them: power and strength call for kindness towards the weak and helpless: while thanks for sound health are exercised, on a principle of justice, in providing amply for the cure of the sick and injured. To thank God for a numerous army is to keep such a scourge far from the faithful: and for lofty palaces and heavenly gardens, save the home and the resting-place of the peasant from the approach of thy servants and guards. In short, the sum of gratitude is this: that, whether in anger or in pleasure, thou never depart from justice, nor ever prefer thine own indulgence to the comforts of thy people.

No one will repose within thy territories,
If thou seek thine own ease and nothing more."

The Prince felt the force of the words of the Dervise, and intended to alight and do him reverence; but when he looked about, the Dervise was nowhere to be seen, nor could any man give any information about him. So he commanded that these words should be written down, and made them his rule of conduct:

The advice of the wise gives brightness to the mirror of the mind;
The object of desire in both worlds may be acquired by such advice.

## CHAPTER V.—ON PATIENCE.

It is tranquillity under all the evils and misfortunes which the Almighty may bring upon any of his servants, and it is a quality highly approved and satisfactory to God. But the great worth of patience is sufficiently manifest from the purport of this text, "*Truly, God is with the patient,*" that is, divine assistance is ever with them in this world; and from the sense of this other, "*Verily, the patient shall abound in their reward without limit,*" that is, their reward in the next life shall be great and endless.

It is said in the Histories of the Prophet, that the Lord sent a message to the illustrious David, (on our Prophet and on him be peace!) saying, "David! make every effort that thou mayest learn my ways, as the ornament of thy life: and of all my attributes, that which suits me best is, that I am patient."

Patience is the best of all things for a man;
That he may accomplish his desire.

He who covers his head with the shield of patience against the arrows of the storm of events, the javelin of his hope will so much the sooner reach the target of desire: for patience is the key of gladness; and the gate of the mansion of repose is not to be opened except with this key.

The key of the gate of the treasury of desire is patience;
It is patience which has opened the door that was closed;
Whether it be a silk like a mountain, or a brocade like the sky;
The dress that never wore out is patience.

It is recorded among the sayings of the Princes of Turkistān, that Afrāsiyāb said to his generals: "Be not deceived by the form and appearance of your men, nor by their pomp and splendour; and be not infatuated by their boastings and pretensions, until you have tried them for patience and firmness: for if they are full of pureness on the touchstone of patience, you may confide in them for courage."

The merit and value of a man are not according to his pretensions: His worth should be determined by his patience.

It happened one day, that an officer was standing before the King, who was consulting with him upon a very important affair; when a scorpion, which had by some chance got into his shirt, kept pricking him every moment, giving him continual pain with his envenomed sting, till his sting at last became useless, as he had wasted all the poison that he had: and yet the officer, during the whole consultation, never once interrupted the discourse; nor was there any visible change in him; nor did his words ever deviate from the rule and measure of wisdom and philosophy. At last he came home and took the scorpion out of his clothes, When the matter reached the King, he was astonished and perplexed; and on the following day, when the officer came to wait upon the King, the Prince said to him: "To avert evil from one's self, is a positive duty: how is it that, yesterday, thou didst not put away the pain of the scorpion from thee?" The officer replied, "I am not one who would break off the honour of a conversation with a Monarch like

thee, for the pain of a scorpion's venom: and if to-day, in the banquet-room, I cannot endure the sting of a scorpion, how shall I to-morrow, bear the envenomed sword of the enemy in the field of battle?" The answer pleased the King, and he promoted the officer; and thus, by the patience he had shewn, he attained the object of his wishes.

If thou hast, like the prophet Noah, patience in the troubles of the flood,
The affliction will pass away, and the joy of a thousand years shall arise.

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## CHAPTER VI.—ON CONTENTMENT.

AND this is being pleased with all that may happen to a man from God: and let every one know that there is no shield better suited to the arrow of Fate, than contentment. Whoever lays his head on the threshold of contentment and acquiescence, will quickly sit upon the throne of authority and dignity: to which purport, the sacred verse, "*God is pleased with them and they are pleased with God,*" is a corroboration; and the great excellency of "*satisfaction with the decrees of God the most high,*" gives strength to our argument.

Since Fate goes before, what profit is there in teaching?
What profit is there but in obedience, contentment, and acquiescence?

There is a tradition, that one of the illustrious Prophets (The blessings of God be upon him!) said in his prayers, "O God! shew me the way to that knowledge which may be the means of pleasing thee." And this answer reached him: "My delight in thee depends upon thy shewing pleasure in my decrees: when thou art satisfied with what I ordain, I also am pleased with thee."

Whoever is well pleased with the will of God,
Shall enjoy a portion of the favour of God.

The heart that is enlightened with the light of contentment, will never revolt from the dispensations of the Lord; but will take delight in the decrees of providence: and whatever befals him in conformity with destiny, he will undergo with cheerfulness and perfect good will. And on this account, trouble and grief will, most surely, never enter his mind, and he will continually pass his days cheerful and joyful.

Any man of worth, who has got a habit of contentment,
Joy and delight shall appear to him;
Unite joyfully, from purity of mind,
With destiny and fate, as sugar with milk.

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## CHAPTER VII.—ON RESIGNATION,

WHICH is withdrawing the mind from secondary causes; and turning our attention to the Great First Cause; and looking for the accomplishment of our undertakings from the Lord. For whoever commits his ways unto the Lord, and trusts in everything that occurs, to the Divine mercy, all his affairs are carried on and fulfilled according to the wishes of his heart.

Commit thy way unto the Lord, and let thy heart rejoice.

And it is incumbent on a King that he should, on no occasion, abandon the habit of resignation; that the Divine aid may accomplish all his undertakings as may be most suitable and convenient.

They have related that a King, one day, asked a learned man, in what things the support of the Faithful consisted. He said it was in two things: the performance of their devotions; and trust in the mercy of the Disposer of events. The King made these two things the foundation of his conduct, and made these two qualities his constant practice. On a sudden an enemy rose up against him, and advanced against the seat of his empire with a large army. He also moved towards the enemy with all the troops that he had. When they drew near together and the event hung upon an engagement, that night, on the morrow of which the

battle was appointed, the King passed in prayer. One of the Pillars of the State said to him: Repose now; for to-morrow is the day of battle." He replied, "I am doing, this night, the service of the Lord; and to-morrow the business is the work of God: let Him do what He will; I have not any concern in it, nor any choice." The Nobleman said, "Then prepare the instruments of war; and be ready for the field of battle." He answered, "I have put on the armour of Resignation; and have resigned my fortune to the mercy of God.

We have given up our affairs to the Lord who doeth all things;
That (we may see) what His goodness will perform."

In the morning, when they put the line in battle-array, and when the two armies were drawn up against each other, Divine assistance arrived from the plains of "*I will send down troops from heaven, which ye have not seen.*"

The aid of the Lord came forth from the invisible Kingdom.

As soon as the eyes of the troops of the enemy fell upon the canopy and standard of the King who had Resignation, the reins of free-will having dropped from the grasp of their controul, they reckoned flight as great spoils; and before any engagement occurred, or any battle took place; the evil of the enemy was at end.

The morning of victory has arisen from the eastern point of our hopes;
And to men of evil intentions, the night of malice is come to an end.

## CHAPTER VIII.—ON THE SENSE OF SHAME.

THIS is a noble quality and a praiseworthy disposition. The Refuge of Prophecy (on whom be blessings and peace!) has called it a branch of the tree of the Faith, saying, "*A sense of Shame is a branch of the Faith.*" And this Sense is one of the things essential to the good order of society: for if the Sense of Shame should fall away among us, and one man felt no embarrassment before another, the bonds of society would be broken, and the proprieties of human life would be torn asunder: but the quality of the Sense of Shame will not allow that each man shall do what he pleases.

The Sense of Shame overthrows the troops of the main body of forbidden actions:

It intercepts the road of the squadrons of unlawful pursuits.

It is manifest therefore that, to high and low, there is the greatest advantage in the Sense of Shame, and without the beams of the Sun of this feeling, the fruits of good morals would be unpleasant and unripe. If it were not for a Sense of Shame, the practice of chastity would fall off among us: and if there be a veil among us, it is by the operation of this principle. Shame for having committed an offence, is one among the different divisions of this feeling; that is, where the offender is ashamed of his act. Thus the illustrious Adam, the chosen (on whom be peace!) when he

had eaten the wheat of Paradise; and the garments in which he was clothed had fallen from his body; went running to the right hand and the left, to hide himself behind each tree: a voice reached him, saying, "Adam! dost thou flee from us?" He said, "Nay, Lord! how should I flee from Thee? and whither can I flee? but I am ashamed of my own offence."

For if they forgive the crime, contrition remains.

Another kind of this feeling is the delicacy of a generous temper: for a generous man is ashamed that a petitioner should turn back mortified from his dwelling. It is recorded in the Traditions, that the Almighty is possessed of this quality of the tenderness of generosity; When any one of his servants lifts up his hands in prayer to His presence, He is averse from sending back those hands empty of His bounty and mercy, but rather lays the sum of desire on the palm of his wishes.

It is impossible, if thou lay thy head at this gate,
That the hand of supplication shall return to thee empty.

And it is the utmost extent of generosity, that a man should not send away a petitioner from before him, ashamed and abashed. Thus it is related in history, that, in the reign of the Caliph Māmūn, there was an Arab of the desert who had grown up in a land of salt, and had never seen nor tasted any but brackish and bitter water.

The bird who has no knowledge of sweet water,
Dips his beak all the year in that which is salt.

A famine once fell out in his tribe, and under the necessity of seeking provisions, he set out from his favourite birth-place and from his usual abode: When he had passed the salt-district, his way fell upon a spot which was fit for cultivation; he saw a pond in which a quantity of rain-water was collected, and from which the blowing of the wind had removed the weeds and rubbish; and it appeared in his sight to be water of the utmost purity and sweetness. For the Arab had never at any time seen rain-water upon the face of the earth; he was astonished; he advanced and tasted a little of the water, and it seemed to his taste wonderfully fresh and palatable. He said to himself, "I have heard that the Almighty has water in Paradise, the taste of which never alters: in it are streams without corruption: if I mistake not, God has taken pity on my poverty and fasting; and in reward, for my hunger and wretchedness, has sent this water from Paradise upon earth. Now the most prudent thing is to take a little of this water and carry it to the Caliph of the Age; and he, of a certainty, in return for this service, will show great bounty with respect to me: and I and all the people of my house, by the help of Caliph's gifts, shall escape from the famine." Then having filled the leathern bag that he carried with him, with the water, he asked the way to Bagdad, and turned his face to the seat of empire. There was yet some distance between the Arab and Bagdad, when the glitter of the retinue and the noise of the pomp of Māmūn reached him: the Arab perceived

that it was the Caliph, and that he was going out to hunt; he instantly came into the middle of the road, and broke forth in the language of blessings and praise. Māmūn, turning his attention to him, said, "Arab! whence dost thou come?" He replied, "From such a desert, where the people are worn out with the sorrow of famine, and the misery of want." The prince said, "And whither art thou going?" The Arab answered, "I am on my way to thy court, nor am I empty handed: but on the contrary have got such a present, and have brought such an offering, that the hand of no man's wishes, in this world, has reached the skirt of its enjoyment; nor has the eye of the desire of any created being beheld the splendour of its beauty." The Caliph was astonished, and said, "Bring it; what hast thou got, O Arab?" He produced the leather bag, and said, "This is the water of Paradise. This is the water of Paradise, which no man, in this world, has seen or tasted.

Call it not water; it is the sweet juice of the branches of plants:
And in flavour it is the sister of the water of Life."

Māmūn ordered the groom to fetch him instantly a cup of the water; which he perceived to be altered in colour, and disgusting in smell: the grease of the Arab's leather-bag had affected it, and the colour and smell of it had undergone a strange alteration. The Caliph tasted a little of it; and with great penetration perceived what was the state of the case: but the shame of Generosity did not permit him to lift up the veil from the face of the Arab's

undertaking. He said to him, "O Arab, thou hast spoken truly; it is wonderfully delightful water, and an extremely delicious beverage: this should not be given to every one." Then he commanded the groom to pour the cup of water into his private ewer, and to fling the bag into a corner; and gave injunctions, beyond all bounds, for preserving the water: after which he turned to the Arab, and said, "Thou, honour of Arabia! hast brought a splendid present, and an acceptable offering: what is thy desire? what object hast thou?" He answered, "O Caliph of the Believers! my people are on the point of ruin from fasting and want of support: I place my hopes on the mercy of God and thy generosity." The Caliph ordered them to bring a thousand dīnars, and said, "Take this money; go back from this very spot; and turn thy face to thy birth-place." The Arab, having taken the money, instantly went back. One of the chief nobles asked the reason why he had not allowed any one else to taste of the water, and why he had sent the Arab back from that very place. The Caliph said, "The water was disagreeable in taste and bad in smell; but in comparison with the water on which the Arab has been brought up, it seemed to him the water of Paradise. It was probable that, if one of you had drunk a little of the water, and not being in the secret, he would have reproached the Arab for it, and have upbraided him; and the poor fellow would have been mortified. And if I had not sent him back, he would perhaps have gone on and seen the water

of the Tigris, and tasted of that pleasant and sweet stream; and he would have been struck with Shame at what he had done and what he had brought. We felt abashed that any one should approach us, and upon any pretence, shew any expectation of our generosity, and then turn back with the dust of mortification on the page of his fortune."

The liberal man feels ashamed
That the beggar should return, abashed, from his court.

A sense of decorum is another part of this feeling; as where, although an action is such; that according to law and reason, the performance of it is not forbidden; a sense of decorum prevents the man from doing it. Thus Naushīrvān would never converse with his wives and slaves in a house where there were any Narcissus-flowers; and used to say that the eye of the Narcissus resembled eyes which have sight. But in truth this behaviour, as coming from Naushīrvān, is not a sense of Decorum; for that is a sense of Decorum which grows out of the Faith; and he was a fire-worshipper: indeed, it was nothing but a form of decorum which he used to observe; but when princes of the true Faith observe such forms it is a sense of Decorum.

"If a heart is filled with this quality of a Sense of Decorum,
It becomes the mirror of the light of the Lord.
The eye that is without Modesty, is not agreeable:
In the sight of wisdom it is, in fact, no eye."

## CHAPTER IX.—ON CONTINENCE.

THIS is abstaining from committing any of the things which are forbidden by the Law; especially from unlawful lust: and it is one of the most virtuous points in morals. The Wise have said that man has a two-fold affinity: one with the Angels, by which he is inclined to wisdom and good conduct: the other with brutes, by which relationship he is greedy of eating and drinking, and sensuality. And it is essential to sound reason, that he should give strength, as far as he can, to the angelic affinity, and should not incline towards the brutal.

Thou hast a portion with the angels, and likewise with the brutes:
Pass on from the pleasure of animals, that thou mayest excel the angels.

And so whenever the love of eating prevails, a man makes no distinction between what is lawful and what is unlawful; and under the power of lust he does not distinguish between wedlock and adultery. Thus Continence signifies that, when lust is predominant, a man should pull up the reins of his passions, and keep the garment of resolution free from the defilement of all that is unlawful, nor ever conduct himself upon such occasions except in conformity to the law; and that he should withdraw his sight from all indecorous actions; that so the gates of honour and rectitude,—victory and good fortune,—may be opened unto him. And when

a king is adorned with the character of continence, of a certainty the darkness of vice and profligacy will depart from the land of his empire; and the attacks of reproach and dishonour will not reach the wife and children of any man."

Wherever Continency exalts the standard,
It gives great honour to religion and the heart;
The passions, by means of it, become very weak and humble,
And the spirit acceptable with God.

Now praise and thanks to God, that our prince, prosperous and high in dignity (May he continue to enjoy good fortune and power!),

Is handsome, perfectly accomplished, and virtuous;
Therefore the thoughts of the virtuous in the two worlds are upon him.

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## CHAPTER X.—ON DECORUM,

Which is restraining the mind from improper words and reprehensible actions; keeping ourselves and all men in the due degree of honour; and not throwing away our own character nor that of others. The true nature of Decorum is, that in all circumstances a man should imitate his Eminence the Refuge of Prophecy (On whom be the blessing of God!) for he it is who is perfect in Decorum, because no one has been, like him, formed in manners and polished in

behaviour in the school of "*Teach me, O Lord, and I shall be perfect in my teaching.*"

Learn propriety of behaviour from that man of perfect manners,
For he learned Decorum from the Lord.
Learn thy lesson from that person, who, in every case,
Learned his lesson from the tablet of the Most High.

And Decorum looks well in all men; especially in kings governing the earth, and in princes of high estate: because when they persevere in the paths of Decorum, the observance of the same propriety of behaviour becomes incumbent on their dependents; and by this cause their subjects also cannot deviate from the way of Decorum: and thus the affairs of government are duly regulated, and the comforts of the body of the people are provided for in conformity with sound principles. In the Spiritual Poem it is said,

"From God, we pray for the guidance of Decorum:
He who is without Decorum is shut out from the grace of the Lord:
The Heavens are splendid with Decorum:
And by Decorum the angels are sanctified and pure."

And holy men have said that the best possession and the richest ornament of the children of Adam, more especially in the kings of the earth, is Decorum. It is recorded in books of history that the Emperor of Constantinople, having formed the plan of an alliance with the King of Egypt, demanded his daughter in marriage for his son; and at the same engaged his own daughter to the King's son. In consequence of this alliance ambassadors were appointed on both sides. And by the amity of these two sovereigns, the

two countries derived great improvement; and in all affairs, whether general or particular, they mutually considered each other; nor did they even begin any matter of importance without the advice and opinion of each other. One day the Prince of Egypt sent a message to the Kaisar of Rome, saying, "Children are the cream of existence, and the prop of life; and our name after our death does not continue, but in their existence.

That man still lives; in whose territories
A successor exists, to his memory.

All our attention should therefore be turned to the improvement of their fortune and their comfort of mind; and the reins of thought should be turned to their ease and wealth. Now I have collected for my Son many stores and valuable things; with garments and horses, and utensils and furniture. On your part, what has the world-adorning wisdom of your Majesty resolved upon for your Son." When this message reached the ears of the Kaisar, he smiled and said, "Wealth is a faithless friend, and an inconstant mistress; and no account should be made of it, and we should not be deceived by the deceitful corruptible riches of this world. I have adorned my Son with the ornament of Decorum; and I have laid up in store for him the treasures of what is most noble in morals: wealth is subject to corruption and decay; but Decorum is safe from change and alteration." When this answer was brought to the Prince of Arabia, he said, "He speaks truly; Decorum is better than Gold.

Decorum is better than the treasures of Kárún;
It is superior to the kingdom of Farídún;
Great men have never had any care for wealth:
For riches have their face towards departure;
They have turned their reins after wisdom and Decorum;
For they have got their reputation by Decorum."

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## CHAPTER XI.—ON A LOFTY SPIRIT.

It is written in the Acts of Muhammad that "*God loves the man who is noble in enterprise.*" The Lord holds those men dear whose pursuits are noble; and dignifies with a look of approbation, actions of great intent: and the highest promotion has such a union with great designs, that their separation from each other is impossible.

When the bird of ambition expands her wings,
Honour and success are her nest;
Before the bat of a lofty mind,
The sphere of heaven is the smallest ball.

High enterprises, are the most effectual assistant, and the most faithful ally to princes; and whoever of them has most ambition, will excel the rest in grandeur.

Have a high mind; for with God and mankind,
Thy respectability will be in proportion to thy strength of purpose.

One of the elders of the tribe said to Yākūb-lais, when in his first manhood: "My mind is attentive to thy condi-

tion, for at the age to which thou hast arrived, is the season of the violence of lust and the power of desire: make ready a dowry, that I may ask a noble lady for thee from some great family." Yākūb said, "The bride that I love, her dowry is prepared." The old man said, "Shew it to me, that I may see what it is; and give me some token of your bride, that I may know who she is." Yākūb went home and fetched his sword, and said, "I will claim the bride of the kingdoms of the East and the West; and my dower for her is this sword of high temper, this armour-cutting scymitar."

That man shall fold the bride of dominion to his breast;
Who first pays her dower with the metal of his sword.

And to the same purport is the following well-known couplet:

*That man shall quickly fold the bride of empire to his bosom,*
*Who gives a kiss to the edge of his highly-tempered sword.*

They have related, that, in those days when Alexander was intending that he would carry aloft the standard of empire from the confines of Greece, for the purpose of seizing the kingdoms of Arabia and Persia, and that he would set the August stirrup in motion for the design of conquering the land and the ocean of the world—he was thoughtful and sad in mind. Aristotle, the philosopher, who was his minister, when he saw signs of thoughtfulness, and marks of anxiety on the aspect of his condition, and the forehead of his affairs, said, "O king of the world! the

means of prosperity are ready and prepared; troops and attendants stand in the station of service and obedience; the treasury is replenished; fortune is arrayed in the quality of continuance; the shrub of prosperity is adorned with the honour of steadfastness; success has tied on the girdle of alliance: while dignity and glory sit at the royal threshold in attendance;—what reason is there for this distraction of thy brilliant mind, and for this disturbance of thy splendid spirit?" Alexander answered thus, "I am considering that the expanse of the world is extremely contemptible, and the extent of the kingdoms of the Seven Climes is very contracted: I am ashamed to mount my horse for the sake of this portion of territory, and to set off for the acquisition and conquest of it.

The length and breadth of the Seven Climes would not form a reward for this;
That I, with the design of conquering it, should mount my horse;
If there were a thousand worlds of this kind, it is too little still;
That I, with the design of controul, should set off for those parts."

Aristotle said, "There is no doubt, that the possession and government of this bit of world is not suitable to thy high ambition, and is not worthy of thy noble desires. Unite the kingdom of eternity with it: that as by the stroke of the world-burning sword, thou bringest this perishable mansion within the limits of seizure, by the blessing of justice enlightening the world, thou mayest also bring the kingdom of eternal happiness into the grasp of a just claim; so that

this imperfection may be reconciled with the blessing of that perfection, and this trifle may, by the glory of the other, become great, and receive splendour.

Seek the kingdom of futurity, for it is joyful;
An atom from that kingdom would be a hundred worlds;
Strivé, that, in the midst of this abode;
The expanse of that world may come into thy hand."

Alexander having found consolation upon this discourse, gave excessive praise to the philosopher. And to this day the falcon of the wisdom of each perfect man takes its flight in the atmosphere of the praise of Alexander; for this reason that the phœnix of his ambition did not stoop her head to the bone of the fragments of this world.

Thou, the falcon of the royal wrist, look not upon bones;
Give a lofty flight to the phœnix of thy ambition.

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## CHAPTER XII.—ON RESOLUTION.

It is the forerunner of the cavalcades of our desires; and the finisher of our enterprises and pursuits. To no individual among princes, without the aid of a firm resolution, have the reins of the conquest of kingdoms ever fallen into the grasp of controul: and without the perseverance

of extreme exertion he has never reached the throne of royalty, nor the seat of empire.

Without firm resolution and complete exertion;
To no man, do his wishes become accomplished.

Now a firm resolution is this: that, when a man has bound up his loins in the design of any affair; and is occupied in the performance of any pursuit; he should not be hindered by the resistance of any impediment, nor give way to weakness and languor in his resolution. They asked a philosopher, "In what circumstance does the resolution of princes appear excellent?—and at what time is it profitable?" He said, "In repelling the enemies of his country, it is applauded to the utmost; for, whenever a king, from a motive of resignation (for, *when thou hast formed a design, place thy reliance on God*), brings the foot of purpose into the stirrup of resolution, certainly the army of victory and conquest turns with celerity to meet him: for a firm resolution is a token of success and good fortune.

A king, when, with firm resolution, he places his foot in the stirrup;
He breaks the heart of his enemies; the reins fall from their hands.

They have related that a certain prince was accustomed to the eating of clay; and although the learned men and the physicians forbade it, and set forth the evil of it, he did not turn from that practice. One day a Man of God came to see him, and found him extremely feeble and lean; his ruddy complexion had become saffron; and his vigorous and

strong body reduced to debility. He asked an explanation of the state of the case: The prince related the truth of the circumstance; saying, "To me, by eating clay, the foot of distress is in the mire; and the hand of sorrow on the heart." The Dervise said, "Since thou knowest that, by what has passed, evil is come to thee, why dost thou not give it up?" he answered, "Although I make great efforts, yet I cannot master myself." The Dervise replied, "*(Where is the resolution of the designs of princes?)* Where is that resolution that belongs to kings; from which it is not possible by any means to withhold them?" The Prince was affected by these words, and made a resolution that he would not again eat clay; and in reward for his resolution he escaped from the danger.

Whithersoever thou turnest the reins of resolution;
Make not thy reins slack with the hand of hesitation;
For no man finds the path to the station of his wishes:
Unless by complete exertion, and by firm resolution besides;
Whoever puts the foot of pursuit into the path of resolution;
Will early arrive, to his joy, at the royal seat of grandeur.

## CHAPTER XIII. — ON LABOUR AND PERSEVERANCE.

Labour is exertion in obtaining the objects of pursuit; Perseverance is bearing trouble in the attainment of our wishes and wants. And labour and perseverance are among the qualities of conquering kings and triumphant princes: and this property follows that of a lofty mind; for in proportions as designs are lofty, labour and perseverance become greater in pursuit of the object. And a man ought to have lofty designs, and not be afraid of bearing difficulties: for the case cannot go beyond these two things: if, by perseverance, the mantle of his wishes falls into his hands; why that is his object: and if he is left behind the curtain of suspense; why his apology is manifest in the opinion of the wise, and his ambition, in the pursuit of illustrious and distinguished achievements, is clear and evident to all minds.

I labour in my pursuit; if I gain it, how great is my good fortune;
And if I gain it not, my apology appears laudable to the great.

Among the Fable of the Sages of India, it is related, that an ant had bound the girdle of perseverance on his loins; and was carrying away a grain from a hillock of sand,—the removal of which would have been accomplished with difficulty by men,—and laying it on the other side. A bird

passed by the place; he saw a weak and spare figure, which was moving its hands and feet with the greatest alacrity, and exercising extreme labour and indescribable perseverance in removing the sand: he said, "O feeble in figure, what service is this which thou hast undertaken, and what pursuit is this into which thou hast entered?" The ant loosened its tongue, and said, "I have an affection for one of my own tribe, and when I sought a union with her, she proposed this condition, saying, 'If thou art attached to me, step out, and carry off this hillock of sand from this road; and so I am prepared for this service, and I want to perform the condition, and relieve myself from the obligation of the engagement." The bird said, "This notion, which thou hast taken up, is not in proportion to thy spirit; and this bow which thou drawest is not according to the strength of thy arm." The ant replied, "I am resolved upon pursuing this service, and I have stepped forward with labour and perseverance; if it goes forward, that is my aim; and if not, they will hold me excused."

I follow the path of exertion;
There is nothing for man but what he labours for:
If I get the mantle of my desire into my hand;
I get out of the way of sorrow and regret;
And if by my perseverance an affair should not end to my content;
I am justified in it, and so, good-bye."

To Afarīdūn (in the beginning of the days of power, when the sweets plants of fortune began to bud in the

gardens of prosperity; and the gales of joyfulness to blow from the region of enjoyment) the idea arose, of conquering several of the provinces, which were in the possession of a party of subordinate chiefs,

Although what is sufficient to support life be but little,
Yet, to acquire the world by the sword, belongs to a lofty spirit.

He consulted on the matter with the Pillars of the State; a certain number of them said, "O Prince! thou hast a kingdom in good order, and abundance of rich and valuable things; it doth not seem good, without any necessity, to stir up the dust of strife, and to kindle the fire of animosity. Take enjoyment from what is present; and renounce engaging in danger."

Labour for tranquillity and delight,
For there is not any apparent limit to desire.

Afarīdūn replied, "Contentment is the property of beasts with downcast heads; and to sit in a corner is a result of the meanness of spirit of the incompetent and disappointed. One should reckon the conveniency of the time, which is like the idea of a fleeting cloud, as great spoils; and in the accomplishment of hopes one should have no apprehension of the occurrence of accidents.

He should not bind on the girdle of royalty;
Who has any fondness for personal ease;
When shall he repose from fatigue,
Who has pretensions to empire.

They have related that a king sent his son to the wars

against one of his enemies. They brought the king word that the prince used, now and then, on the way, to take off his armour; and that he pitched his tent two nights in the same halting place. The father wrote to him, thus, "My son, the Almighty, when he created honour, made trouble and fatigue its associates; and when he gave existence to contempt, made indulgence and ease its companions; and then he gave honour to princes, and contempt to peasants. The delight of a king is in the conquest of dominion: the delight of a peasant is peace and safety and taking rest: and these two gifts do not meet together; it is therefore necessary that a king should bid adieu to repose, and leave tranquillity to peasants; for if he do not do so, he must finish in taking rest, and must turn away from conquest of dominion.

The luxury of royalty is enough for thee, seek no other pleasure;
With the existence of sovereignty, do not look for other means."

Yākūb-lais, in the beginning of his career, would fling himself into dangers, and would encounter the greatest difficulties; he would avoid self-indulgence; and would never rest a single moment from suffering fatigue. They said to him, "Thou art a man that workest in brass; to thee, what motive is there for enduring all this misery, and for casting thyself into the whirlpool of destruction." He replied, "It vexes me to spend my precious life in repairing brass and copper; and to turn my attention to a trade in which there are many equals: my labour is in this, and

my perseverance is for this, that I may raise myself to a rank where no one of the children of my class may be my equal." They answered, "This is an affair extremely hard; and a business very difficult." He said, "I have learnt that the draught of death is to be drunk, and the burthen of decay and destruction must be borne: that I should be cut off in noble pursuit, is better than that I should die in a base occupation." And thus, by this labour and perseverance, he reached to that rank to which he attained.

Continue in labour and perseverance in every matter;
Drop not the mantle of pursuit from thy hand;
Every thing to which the heart is attached;
If thou persevere, it will fall into thy hand.

And as by labour and perseverance, the foundation of greatness gains compactness; by the reverse of this character, which is idleness and sloth, the foundations of dignity and prosperity break down. They questioned a person of the race of Tāhir, thus, "What was the cause of the decline of your power and the departure of your fortune?" He answered thus, "Wine at night, and sleep in the morning: that is to say; from indolence, we did not engage in affairs of state, and from sloth, we cast away the habit of industry; consequently the vessel of our independence was sunk in the whirlpool of decline; and the boat of our hope never reached the shore."

That person destroys the foundations of his own fortune;
Who drinks wine in the evening, and goes to sleep in the morning.

## CHAPTER XIV.—ON FIRMNESS AND CONSTANCY.

This is steadfastness in the accomplishment of our objects; and persisting in the repulse of evils and misfortunes. And in truth, firmness brings forth happiness and blessings, and is productive of all the advantages of safety and salvation. Nor is there to any order among the tribes of mankind, that degree of dependence upon the quality of firmness, as to kings; for so long as the firmness of a monarch in protecting his subjects, and in repelling and subduing the rebellious and the mischievous, does not become apparent in the opinion of the noble and the vulgar, his troops and adherents will not lay the head upon the line of obedience; and men of revolt and contention will not refrain from schemes of disobedience and rebellion. Thus strength comes to a king by firmness; and prosperity to princes by seeking aid from it.

Each head which has obtained a crown of the jewels of firmness;
In dignity will pass beyond the sphere of the fixed stars.

A certain philosopher has said, that whoever wishes that the foundations of his sovereignty should be safe from ruin, should lay the structure of his proceedings upon firmness and steadfastness.

Place the foundation of business on firmness, and be secure;
For every structure which is upon a foundation, is permanent.

A man of firm steps, is one who does not turn his face from his own ways and proceedings, at the alarm of any consternation; and does not turn aside from his own customs and path, for the suggestion of any incitement: for the aid of the Companion of Safety does not appear except in the path of firmness. As the Divine philospher says:

"Do not suppose the path of safety to be in trepidation;
There is no temper better than firmness;
Hast thou a desire for exaltation of rank;
In projects of firmness, practise firmness."

And the marks of firmness are two things: one is, that whatever affair he begins, he should consider the completion of it incumbent, as a duty of diligence.

They have related that the Emperor of Rome asked Naushīrvān, in what the stability of empire consisted. He replied, I never command any useless undertaking; and every affair, for which I give orders, I bring to a completion." The Emperor remarked that all the sages of Greece had said the same thing.

Whatever plan thou formest, like valiant men;
Practice perseverance, and make it complete;
That is to say, the standard, which thou raisest:
It is right, that thou shouldst not afterwards invert.

The second mark is, that any word which passes over his tongue, he should not speak, as far as is possible, to the contrary of it, As it is recorded in history, that Sultan Mahmūd was one day passing through the great square of

Ghazuīn ; he saw a porter, who, having placed a heavy stone on his back, was carrying for his palace; and in carrying it, much fatigue fell upon the man, and he suffered pain. The Sultan, when he observed the distress of the man, from the innate pity, and the natural kindness which he possessed, gave this order, "Porter, lay down this stone." The porter threw down the stone in the middle of the square. The stone remained for a long time in the square, and the horses, when they came to the place used to shy and plunge. A party of the nobles, at a moment of convenience, represented the circumstance to the prince, thus, "On such a day, a porter, according to the royal orders and imperial commands, having thrown down, into the middle of the square, a stone which he had upon his back, the horses pass by that spot with difficulty; and no one beside that porter is able to lift it up: if they should order that he may take it away from there, and make the way clear, it would appear suitable." The king spoke thus, "It hath passed from our tongue thus, 'Lay it down;' if we should say, 'Take it up,' men would ascribe it to our inconstancy: let that stone remain in that very spot." It is related that the stone lay in the square till the end of the life-time of the Sultan; and that even after his death, from a motive of respect for his word, no one, neither, of his children removed it.

The word of a king is the king of words;
In all circumstances it should be regarded;
That the contrary of it may not become public,
It is necessary to inscribe it on the tablet of the heart.

## CHAPTER XV.—ON JUSTICE.

JUSTICE is a regent, which regulates the state; it is a ray, giving splendour and dispelling darkness. The Almighty hath ordained this quality to his servants (when he says: *Truly God gives a commandment for justice and liberality:*) and Justice is this, that they should give redress to the oppressed; while liberality is this, that they apply the ointment of ease to the wounds of the afflicted. It is recorded, that, one moment of justice, in a king, is more preponderating, in the scale of the balance of obedience, than sixty years of devotion; because the result of devotion reaches none but the performer; while the advantage of justice attaches to noble and vulgar, small and great; and the fortunes of officers in church and state, and the prudent schemes of men connected with the government or religion, are secure and well organized by the happy influence of it. Justice extends further than the boundaries of calculation; and is beyond the limits of judgment.

They have related that a certain prince had an inclination that he would perform a pilgrimage to the house of God: and that he would acquire glory by walking with reverence the circuit of the sacred place, and become exalted and distinguished above his equals, and compeers, by an increase of sanctity and the acceptance of his prayers.

> The circuit of the holy house of the Lord is
> In both worlds a cause of exaltation.

The most noble of the kingdom, and the Pillars of the State, made it a matter of representation, thus, "O King! the safety of the road is a condition to the performance of a pilgrimage, and princes have many enemies: if thou set out with troops and attendants, the preparing provisions for them in this long and tedious road has great difficulty in it; and if thou proceed with a slender retinue, imminent dangers are to be apprehended: and besides, a king in his city has the properties of the heart in the body; when the shadow of the prosperity of your majesty is removed from the heads of the people, terror and confusion will come to pass; and all the pursuits of the noble and the vulgar will get out of the course of regularity." The king said, "Since this journey cannot be accomplished, what shall I do, that I may obtain the benefits of the pilgrimage and that I may participate in the blessings of this act of obedience?" They replied, "There is in this realm a certain dervise, who, for a long period has frequented the holy temple, and has performed sixty pilgrimages, with all their conditions; now he is seated in the corner of retirement, and has shut the door of intercourse with mankind.

Become disgusted with the tumult of mankind;
He has withdrawn his foot under his skirt, like a mountain.

It is probable that thou mayest purchase the merit of one pilgrimage from him, and by the recompence for that, mayest attain complete satisfaction." The king, according to the sincerity of the veneration which he had for holy

men, went to pay his respects to the dervise, and in the course of conversation, said thus, "A strong wish to make a pilgrimage hath sprung up in my heart; but the Pillars of the Government and the Faith perceive advantage in refraining; and it hath happened to be heard that many pilgrimages belong to thee: what would happen if thou shouldest sell me the merit of one pilgrimage? so that thou mayest come to some comfort, and I to some merit." The dervise said, "I will sell you the merits of all my pilgrimages." The king asked thus, "At how much dost thou fix each pilgrimage?" He replied, "Each step which I have taken in each pilgrimage, at the whole world and all that is in the world." The king answered, "Of the world, and the riches of the world, a very small portion, and no more, is at my disposal; and this would not suffice for the price of a single step; how then can I buy a whole pilgrimage? and at this rate, how can one form any notion of the price of the whole?" The dervise said, "O king! the payment of all my pilgrimages is easy with thee." "How?" said he. The other replied, "Dost thou administer Justice at the suit of one that is oppressed? dost thou devote one moment to the interests of one who calls for Justice? bestow the merit of it upon me, that I may give thee the merit of my sixty pilgrimages; and still I shall have got the advantage, and shall have made a large profit in the traffic." Thus it appears, that for a prince, after fulfilling the Positive Duties and the Institutions, there

is no act of obedience more essential than being occupied in the welfare of the servants of God; or living with a feeling of Justice, and looking upon the people with an eye of impartiality and protection. For, if the protection of Justice does not exist, men of power and might will bear away the comforts of the feeble among the people; and when those of low condition are ruined, the more powerful do not continue in their station; for the subsistence of mankind is connected with their mutual dependence; and a due regulation of the ranks of society is not possible, except by Justice.

Justice is a splendour, by which the kingdom is enlightened;
And by its odour all regions are perfumed;
Display Justice, and promote the wish of the heart of the poor;
That whatever is thy desire, may be fulfilled to thee.

And of all the advantages of Justice, this one point is enough; that a just man is beloved by all mankind; even though no benefit should accrue to them from his Justice; while a tyrant is detested by the whole world, though no injury should attach to them from his tyranny. The history of Naushīrvān the Just, and Hajjāj the Cruel, proves the truth of the case, and corroborates this statement. For although Naushīrvān was an infidel, worshipping fire; and Hajjāj was born on the carpet of the Faith, and had seen the companions and disciples (of Mahomet) yet whenever men talk of Naushīrvān, they paise him for his Justice;

and when any mention occurs of Hajjāj, they send imprecations upon him, because of his tyranny.

The exercise of Justice is essential to sovereignty;
Permanent prosperity is by the absence of oppression:
Dominion, by Justice, becomes stedfast;
Thy fortune will derive stability from thy Justice;
Whoever, in this dwelling, hath done Justice for a night;
Hath prepared his own abode for the morrow.

Abdallāh Tāhir, one day, addressed his son thus, "Alas! how long shall prosperity abide in our house?" The son replied, "As long as the seat of Justice and the carpet of equity shall be spread in this hall."

As long as the foot of a king remains on the seat of Justice;
The crown of sovereignty shall rest upon his head;
When he stretches out his hand from the sleeve of violence;
The lot of his neck will be the yoke of a superior.

It is recorded in history, that a just king is the shadow of the benignity of God, upon earth; for every one, who is oppressed, seeks refuge with Him. And it is certain that, to whomsoever any pain may arise from the violence of the sun, for the sake of relief, he will take refuge in the shade; that his pain may be changed into pleasure: in like manner, an injured man, also, who is in trouble, from the violence of the sun of oppression, or the heat of the wickedness of tyranny, will betake himself to the shelter of the shadow of God; which is an expression for a king; that, by the blessing of that shadow, casting a shade of

peace and safety, he may find rest and tranquillity from the vexation of the injustice of the tyrannical. And in the Spiritual Poem, are these Verses—

"A just king is a shadow of the benevolence of the Deity;
Whoso possesses Justice, is unlimited goodness;
Give room for the people under thy shadow;
And in glory put thy foot on the summit of the spheres."

Philosophers have said, that Justice is the maintaining due order among the people; that is to say, he should not make one class predominant over another, but keep each rank in its own station. Now the servants of a king are, in their origin, of four classes. The first are men of the sword; as commanders and soldiers: and they may be compared to fire. The second are people of the pen; such as ministers and clerks: and they have a resemblance to the air. The third are men of business; such as merchants and artizans: and they hold the place of water. The fourth are people of agriculture: and these have a similitude to the earth. And therefore, just as from the predominance of one of the four elements over another, the human constitution is destroyed; so from the predominance of one class over another, of these four divisions, the political constitution goes to decay; and the comfort of the world, and the regularity of the concerns of the sons of Adam are broken and disordered.

To each one of mankind there is a particular rank;
Which was prescribed a long time ago;

If any man should transgress beyond his own limit;
Quarrels will arise, to the left and to the right;
Keep every man in his proper station;
And then sit down with prosperity in thine own place.

One of the virtues of Justice is this, that the grave produces no change in the body of a just king. They have related that a learned man recited a saying of the Prophet, at the court of Māmūn, thus. "The bodies of just kings do not fall asunder in the tomb; and their members do not crumble away from each other." Māmūn spoke thus, "I have not an appearance of doubt as to the truth of the prophetic saying; but I have a desire that I might see Naushīrvān; for in fact he was a model of Justice; and it hath fallen from the miraculous tongue of the Lord of Prophecy (On whom be blessings and peace!) to this effect, 'I was born in the time of a just king.'" So he set off for Madāin; and when he arrived gave orders, so that they opened the tomb of Naushīrvān; and he entered. He found him fresh, lying asleep in the grave; just as any person would be in sleep. And he had three rings on his hand; and on the stone of each of them was a writing: the first was thus, "Practice courtesy with friends and enemies;" the second, "Make no beginning in your undertakings, without the advice of the wise;" the third, "Do not lay aside consideration for the people." And in one tradition it appears, that there was a tablet of gold hanging at his head; and on the table was written thus,

"Whoever desires that God should make his kingdom great, bid him, that he reverence the learned men of his time; and whoever wishes that his kingdom should become extensive, bid him, that he make the character of his Justice abundant." Māmūn commanded; so they wrote those maxims; and having sprinkled the grave with perfume, they covered him over. And it is related that, one of the courtiers of Māmūn, having asked leave to speak, after permission was given, went on to say, that, "There is such a virtue in Justice, that after death, it keeps off the injury of the grave from an infidel who was just; if the just man should have sought felicity in the happiness of the faith, what wonder, if in the next life, it should also keep off the injury of the fire from him?" Māmūn approved these words, and commanded; so they affixed them to the foot of the maxims.

Justice will make thee illustrious in the world:
In the resurrection it will make thee happy;
In this world, it will make thee exalted;
When thou comest to the next world, it will rejoice thee.

And one of the pillars of Justice is, listening to the language of him who calls for redress; that is, giving ear to the words of the oppressed, and turning the face of benevolence to the fulfilment of their interests; and one ought not to be wearied nor get vexed, because they talk much. For a king possesses the properties of a physician,

and an oppressed man stands in the case of a sick person; and the sick person desires to set forth all his symptoms in presence of the physician: therefore, if the physician will not give ear to the whole discourse of the patient, he cannot become acquainted with the real nature of his malady, and without an acquaintance of the malady, or identifying it, how can he cure it?

Thou art a physician, and I am a patient to thee;
How can I conceal the state of my heart from thee?

One day, a person was explaining his circumstances to a nobleman; who paid no attention: he repeated it; the other gave no ear to it: a third time he explained himself; the other said, "What a headache you give me." The poor man replied, "Thou art the head; whither shall I carry my pain." It pleased the nobleman; and he gratified his desire.

Thou hast lifted up thy head in prosperity, give aid, with benevolence;
God hath given thee success, take the fallen by the hand.

A certain prince asked an eminent person, "They say that there is a peculiar offering for each particular thing: what is the offering for sovereignty?" He gave answer thus, "The offering for royalty and empire is this: that if an oppressed person shall make a demand for redress, or if one complaining of injustice shall set forth his desires, they should listen to his words, and speak to him with

courtesy and encouragement; and not return a harsh answer; and they should not be ashamed of talking with the lowly and the poor; since communication with the lower orders, is one of the characteristics of noblemen. For Solomon (On our Prophet, and on him be peace!) in the pomp of sovereignty, and with the glory of prophecy, listened to the words of a simple ant.

Attention to the poor augments greatness:
Solomon, with such pomp, had regard for the ant."

They have related that there was a king in the empire of China, adorned with the ornament of Justice; and the shrub of his life was enriched with the property of equity.

To tyranny destruction, to justice advantage, from him;
God pleased, and the people delighted with him.

Suddenly, an injury found way to his sense of hearing; and a heaviness broke out in his ear. He assembled the Pillars of the State, and wept so lamentably, that all who were present burst into tears at his condition; and suggested several schemes for his consolation. The king said, "Ye should not take up the idea that I am weeping over the loss of the sense of hearing; for I know that the end of all things is that debility and weakness should find a way to our faculties and senses; then how shall a sensible man be sorrowful for the decay of any of these things? my tears are

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for this, that unawares some sufferer, demanding redress, may complain at the gates of my palace, and the voice of his complaining may not reach my ear; he will go back disappointed, and I shall be held responsible, before God. But I have formed a plan in this matter: let them command that they shall give notice in this land, that any one who is other than a complainant, shall not wear a red dress; that, by this sign, I may obtain knowledge about the condition of the oppressed; and may afford them redress, with motives of equity and truth."

Give redress to the oppressed, and forward the wishes of friends:
Maintain religion in the world, by this justice and generosity, in prosperity.

And there have been many, who, for one act of Justice that they have done, and for one complaint of an injured person to which they attended, have gained the privilege of salvation from the punishment of futurity. Accordingly, it is recorded in history, that the prince, Malik Shāh Saljūkī, was hunting one day on the banks of the Zandrūd; and alighted for a little while, for the sake of repose, in a meadow. One of the servants of the prince, who was the royal usher, entered a village; he saw a cow, which was grazing on the banks of the river; he gave the order, so they cut her throat, and he roasted a piece of the flesh of it. That cow was the property of an old woman, whose

sustenance, with four orphans that she had, was derived from the cow's milk. When she became acquainted with the event, she lost all self-control, and sat down, waiting on the middle of a bridge, over which the path of the prince lay; as soon as the retinue of the pomp of Malik Shāh arrived, she jumped up, and seized the reins of the prince's horse; the same servant, the usher, drew forth a scourge and wanted to strike her and drive her away. The king said, "Let her alone; for she seems to be afflicted and forlorn, that I may examine what her complaint of injury is, and at whose hand her lamentation comes." Then he turned his looks to the old woman, saying, "What tale dost thou tell?" The old woman spoke, in conformity with what they have said.

The injured man becomes bold, and valiant in speech.

She opened her tongue and said, "My son, if thou dost not give me redress at the head of the bridge of Zandrūd, by the sacredness of the glory of the Unity, I, at the head of the bridge of the narrow path, will never slacken the hand of animosity from the skirt of thy mantle, so long as I do not exact Justice from thee; consider, of these two bridges, which dost thou choose?

Do Justice to thyself, and give redress to me, to day;
It is better that thou shouldest give it, than that they should exact it from thee."

The prince, with a dread of these words, having alighted,

said, "Far be it. O my mother! I have not strength to try that bridge: who has done thee injustice? explain the state of the case, that I may take thy revenge of him." She said, "O king! this servant, who in thy presence has drawn the scourge of punishment over my head, has darkened the fountain of my joy; and killed the cow, from whose milk the sustenance of myself and my orphans used to be derived, and has roasted it." Malik Shāh gave his orders; and in consequence they punished the servant; and in return for her cow, they gave her, from a most righteous motive, seventy cows; and some time after, when the king had died, the old woman was still in existence. She went at midnight, to his tomb, and turning her face to the point of supplication, said, "O God! this thy servant, who is now in the dust, at a time when I was brought low, took me by the hand; now he is brought low, do Thou in thy mercy, give him assistance: I was helpless, he, in the infirmity of his created nature, had pity on me; but at this moment he is helpless, do Thou, in the strength of thy creative attribute, have pity upon him." A certain person of the number of the pious, saw him, in a dream, and thus inquired of him, "What hath God done with thee?" The king said, "If the prayers of the old woman, in her complaint for me, had not come up, there would have been no escape for me, from the talons of the eagle of punishment."

' He spake thus: If on my passage, that wretched old woman
Had not come to my aid with prayer;
Without regard for royal dignity;
The state of me, sorrow-stricken, had been forlorn:
My Justice showed her the path to prayer;
The virtue of her prayers opened the gate of mercy.

Another pillar, is the observance of the Divine Laws: that is to say, the Justice which he administers ought to be conformable with the dictates of the law: and in anger or in goodwill, he ought not to transgress its limit: for His law is above all other laws. He who does not avert his head from the law of God, no man will be able to turn his head from his authority.

Wherever there is any king, or prince, or commander;
He is a subject to the threshold of the gate of Supremacy.

There is a story, that in the days of Māmūn, a certain person had committed some offence, and fled; they produced his brother before Māmūn. Māmūn gave orders, that he should produce his brother, or else that they should put him to death. The man said, "O Caliph! if an officer of thine should intend to kill me; and thou shouldest send him notice, to release so and so; would he release me, or not?" He said, "To be sure; he would let thee go." The man said, "Then, I have brought an order from that King, by whose goodness thou art in authority, that thou shouldest release me." The prince told him to speak. The

man then said, "My notice is this, that God, in his Sacred Word, speaks to this effect, that, *one shall not bear the burthen of another*; which means that men shall not seize any one for the offence of another." Māmūn was affected, and wept, and said, "Release him; for he has brought an order from the Supreme, and a notice from the Irresistible. Power belongs to God, and He is the best of Sovereigns.

The command which comes from the court of the Supreme;
Is above all argument of how and wherefore:
The command which issues from the court of the Unchangeable;
In what man is there, indeed, the boldness of resistance?"

They have related that Umrū-bin-lais had imprisoned some one, at the suggestion of a person of duplicity. The mother of the man, having written a petition, put herself in the way of Umrū: When Umrū came up, the old woman, in haste, opened the paper, that she might give it into his hand; the horse of Umrū was impetuous and plunged: Umrū was exasperated, and gave orders, so they drove away the poor creature, and he passed on. Again, the old woman came to the high road, and stood there, till Umrū returned: then she advanced, and set forth her complaint. Umrū asked thus, "What manner of person is this?" They said, "She is the mother of such and such a prisoner." Umrū was provoked, and averted his face, and was not attentive. The old woman said, "O Prince! what is thy decree in behalf of my innocent son?" He replied, "This; that they give him a

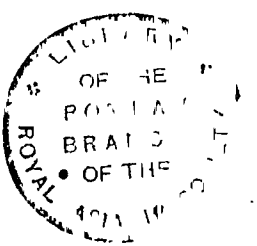
hundred blows with a stick; and blacken his face; and lead him round the city and make proclamation, that, "whoever becomes criminal in the presence of the prince, this is his punishment." The old woman said, "Thou makest this decree?" He replied, "Yes! I make this decree!" The old woman said, "Then what is become of the law of God! since thou makest whatever decree thou wilt?" At the terror of these words, a trembling fell upon Umrū, and he became senseless: when he came to himself, he issued an order; so they brought the man out of prison, and put a royal robe upon him, and set him upon the horse appropriated to the king; and he said, "Cause him to pass through the city and the market, and make proclamation thus, 'Whatever statute God hath made, who is Umrū-lais, that he should let the contrary thereof come into his mind.

He is the judge, and we are all subject to his law;
What authority belongs to us? The judgment, is the judgment of Him.'"

And another pillar, is sincerity of intention with respect to the people; and to be inclined to benevolence towards them. For the intention of the king, in this respect, has a great effect: for, if he form an intention of Justice, blessings and concord are the result: but if (we seek refuge with God) it should be otherwise, the blessing will depart from every harvest; and the tie of concord, among

the people, will be torn asunder. Shaikh Musallah-ad-din Sadi (God rest his soul!) has strung this thought upon the thread of verse.

Exert thyself in this, that whatever intention thou formest
Thou have regard for the good of thy people:
For if a king form an evil intention,
He will throw the affairs of the world into confusion.

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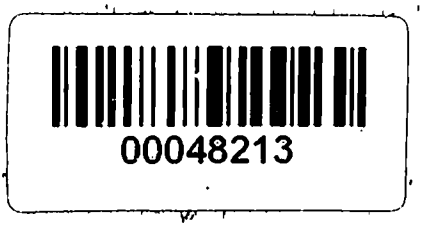
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